

ANSWERING ISKCON

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Falsity in categorization of Puranas

July 2, 2020 by publisher, posted in arguments against iskcon, purana categorisation related arguments

It is generally noticed that the Padma Purana verse is quoted to prove that the Puranas are actually classified into Satwika, Rajasika and Tamasika Puranas. However any one with an ounce of sense will not really believe this. Suppose a mother is giving food to her children, will she give more poisonous food to one, less poisonous food to another and completely non-poisonous food to some. Obviously not, she will give the best food to her

children depending upon the tastes of her children. Similarly Vyasa, who has the same kind of love for humanity will not give Puranas in this way. He will give Satwika Puranas to all. However logic does not generally function for Vaishnavas as a whole, they love quoting the same old nonsense and logic makes hardly any effect on them. As they have given up reasoning completely. Now let us see the Padma Purana verse

Satwika Puranas:

वैष्णवं नारदीयं च तथा भागवतं शुभम् ।
गारुडं च तथा पादं वाराहं शुभदर्शने ।
सात्विकानि पुराणानि विज्ञेयानि शुभानि वै ॥

Vishnu Purana, Naradiya Puran, Padma Purana, Garuda Purana, Varaha Purana, Srimad Bhagavata Purana are sAttvika(236.18)

Rajasa Puranas:

ब्रह्माण्डं ब्रह्मवैवर्तं मार्कण्डेयं तथैव च ।
भविष्यं वामनं ब्राह्मं राजसानि निबोधत ॥

Brahmanda Purana, Brahmavaivarta, Markandeya Purana, Bhavishya Purana, Vamana Purana, Brahma Purana are rAjasika (236.19)

Tamasa Puranas :

मात्स्यं कौर्मं तथा लैङ्गम् शैवं स्कान्दं तथैव च ।
आग्नेयं च षडेतानि तामसानि निबोधत ॥

Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, Agni Purana are tAmasika (236.20)

सात्विका मोक्षदाः प्रोक्ताः राजसा सर्वदा अशुभाः ।
तथैव तामसा देवि निरयप्राप्तिहेतवः ॥

Satwika Puranas give Moksha, Rajasa Puranas are inauspicious and Tamasa Puranas oh Devi are sources for Naraka.

प.पु. उत्तर 236.21

Now the irony here is that the Padma Purana places itself in the Satwika Category, also if one notices it slyly puts the Vishnu related Puranas as Satwika and the Shiva Purana as Tamasika, not even Rajasika. Also another thing to note is that Padma Purana is a Vaishnava Purana. Another excuse used by Vaishnavas is the Matsya Purana verse as follows

**sāttvikeṣu purāṇeṣu māhātmyamadhikam
hareḥ /rājaseṣu ca māhātmyam adhikam
brahmaṇo viduḥ //tadvadagneśca
māhātmyam tāmaseṣu śivasya ca**

“In the Puranas in the mode of goodness, the focus is the glories of Lord Hari. Those in the mode of passion, the focus is on the glories of Lord Brahma. Similarly, those in the mode of ignorance, the focus is on the glories of Lord Siva and Agni.

So in short it is Vaishnava Puranas which state that Vishnu related Puranas are Satwika, where as Shiva Puranas are Tamasika.

Now let us look at the classification of Skanda Purana.

दशशैव पुराणानि सात्विकानि विदुर्भुदः ।

श्रद्धेयाणि द्विजवरैः तेषाम् धर्मस्तुतत्रयेत् ॥

श्लोक 45, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण

Translation: The ten Shaiva Puranas are Satwika in nature as known by wise men. The Brahmanas have Shraddha in them and follow the Dharma told in them.

वैष्णवानि च चत्वारि तामसानि मुनिश्वरः ।

क्षत्रियाणां श्रुत्वा धर्मं तेषु तत्त्वता हरिः ॥

Translation: The 4 Vaishnava Puranas are Tamasa in nature, O Muni, the Dharma told in them is for Kshatriyas, the Devata for them is Hari.

श्लोक 49, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण

Hence this shows clearly that Skanda Purana, a Shaiva text is telling that all Shaiva Puranas are Satwika, where as Padma Purana a Vaishnava text is telling that Vishnu Purana is Satwika.

This shows that the categorization of the Puranas based on the Gunas is absolutely unreliable. This means both Pramanas contradict each other.

So now let us see how we can proceed with the categorization now, we have contradictory Pramanas, since both Pramanas contradict each other, none of their categorisations are valid. The categorization is maximum sectarian in nature nothing more.

So now let us take another Pramana which is seen as Pramana by almost all sects of Hinduism. The Srīmad Bhagavat Gītā, following is a verse from it

मूल श्लोकः

सर्वभूतेषु येनैकं भावमव्ययमीक्षते

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥१८.२०॥

English Translation By Swami Sivananda

18.20 That by which one sees the one indestructible Reality in all beings, not separate in all the separate beings know thou that knowledge to be Sattvic.

Meaning wherever there is knowledge of the oneness or all pervading reality or Ishwara talked about, that knowledge is Satwika. Or if it helps in seeing Advaita or Non-duality that is Satwika knowledge. This is as per the Bhagavat Gita verse. Hence if any Purana talks about oneness or Advaita, such a Purana should be considered to be a Satwika Purana.

Now Vishnu Purana and Padma Purana are seen as Satwika Puranas, well if they talk about the Satwika Jnanam or knowledge talked about in Bhagavat Gita then they are Satwika Puranas otherwise they are not Satwika Puranas.

Let us see verses from Vishnu Purana

Vishnu Purana Book 1 Chapter 22, verse 87

अहं हरिः सर्वमिदं जनार्दनो

नान्यत्ततः कार्यकारणजातम् ।

ईदृङ्मनो यस्य न तस्य भूयो

भवोद्भवा द्वन्द्व गता भवन्ति ।

Translation: I am Hari, all of this is Janardhana, nothing other than this exists in this world of cause and effect. He who has this type of mind, would not again come back to this world of opposites.

Vishnu Purana Book 1 Chapter 2 verse 39

यदेतद् दृश्यते मूर्तमेतज्ज्ञानात्मनस्तव ।

भ्रान्तिज्ञानेन पश्यन्ति जगद्रूपमयोगिनः ॥

Translation: Whatever seen as constituted or formed is nothing but in essence your awareness or consciousness, but on account of false knowledge "Bhraanti Jnaana" people see it as the world, such people are without Wisdom or Yoga.

Like this there are many verses in the Vishnu Purana, hence this proves that Vishnu Purana is a Satwika Purana as it gives knowledge of oneness as confirmed by Bhagavat

Gita,

Let us look at Padma Purana once

Padma Purana Srushti Khanda Chapter 2 verse 35

व्यक्ताव्यक्तं परित्यज्य सत्त्वं ब्रह्मणि संस्थितम् ३५
नानात्वं दर्शनात्सुस्थस्तत्तदभिवर्तते

Translation: Beyond manifest and in manifest is the nature of Brahman situated and established, in all of this variety Brahman's existence is seen.

Padma Purana Srushti Kanda Chapter 2 verse 36

ततस्तापत्रयातीतो विरूपाख्यो निरंजनः
आनन्दं ब्रह्मणाः प्राप्तो न बिभेति कुतश्चन ।

Translation: Hence it is beyond misery, without form, stainless, he who attains this blissful Brahman has no more fear. (Similar verse is present in the Upanishads).

So this again shows that Padma Purana is also talking about oneness, hence it is also Satwika Purana since it gives Satwika Jnana.

Now let us go to the so called Tamasika Puranas, let us see if they give knowledge of oneness or Satwika Jnana as told in Bhagavat Gita.

Let us look at the Shiva Purana which is claimed to be a Tamasa Purana

Shiva Purana Kailasa Samhita (Section 6) Chapter 17 Verse 3

श्रीसुब्रह्मण्य उवाच ।
अद्वैतशेषवादोऽयं द्वैतत्र सहते क्वचित् ।
द्वैतं च नश्वरं ब्रह्माद्वैतम्परमनश्वरम् ॥ ३ ॥

Translation: This is the Śaivite philosophy of non-dualism. Nowhere does it brook duality. Duality perishes and the non-dualism remains imperishable.

Shiva Purana Kailasa Samhita (Section 6) Chapter 19 Verse 8

प्रज्ञानात्मा यदेवेह तदमुत्रेति चिन्तयेत् ।
यः स एवेति विद्वद्भिस्सिद्धान्तिभिरिहोच्यते ॥ ८ ॥

Translation: The Ātman is the perfect knowledge: what is here is there; he who is here is there." The concept is very well interpreted by the scholars.

So in fact we see even in Shiva Purana, oneness is being told, meaning Satwika Jnana is being given. This means even Shiva Purana is a Satwika Purana.

Now lastly let us look at some verses in the Linga Purana as well

Linga Purana Purva Bhaga Chapter 17 verse 17

अहमेव परं ज्योतिः परमात्मा त्वहं विभुः ॥

यद्यदृष्टं श्रुतं सर्वं जगत्समिश्राचरम् ॥ १७.२७ ॥ Translation: I am the Supreme Awareness, I am the Paramatma and all pervasive, whatever is seen and heard, moving, unmoving, all of this world is me.

Linga Purana Purva Bhaga Chapter 17 verse 18

तत्तद्विद्धि चतुर्वक्त्रं सर्वं मन्यममित्यथ ॥

मया सृष्टं पुराव्यक्तं चतुर्विंशतिकं स्वयम् ॥ १७.२८ ॥

Translation: All of that (as illustrated in verse 17) is full of me, it has been projected by me, and made manifest in the beginning, which is of 24 Tatvas.

Linga Purana Uttara Bhaga Chapter 15 verse 15

न किंचिच्च शिवादन्यदिति प्राहुर्मनीषिणः ॥

अपरब्रह्मरूपं तं परब्रह्मात्मकं शिवम् ॥ १५.१५ ॥

Translation: Nothing in this world in the least is different from Shiva as told by wise men. Shiva is both Aparabrahman and Parabrahman.

Linga Purana Uttara Bhaga Chapter 15 verse 18

शंकरस्य परस्यैव शिवादन्यत्र विद्यते ॥

विद्याविद्यास्वरूपी च शंकरः कैश्चिदुच्यते ॥ १५.१८ ॥

Translation: Other than Shankara, other than Shiva there is nothing. He is the essence of both knowledge and ignorance.

So even Linga Purana talks about oneness, this means that even Linga Purana is a Satwika Purana.

I think these quotes justify completely that categorisation of Puranas into Satwika, Rajasika and Tamasika is not correct. If at all they have to be categorised, the standard that has to be taken is the Bhagavat Gita verse which talks about Satwika knowledge. So any Purana that gives this Satwika knowledge can be considered as a Satwika Purana. It is my belief that all 18 Puranas are Satwika Puranas.

As a final note I would like to add that inspite of this, if Vaishnavas still feel that they are correct then they face a problem here, they cannot claim that Hari is completely Satwa, as Padma Purana describes all the Puranas are body parts of Hari, the translation and reference is as given below

1. Brahma Purana is said to be the 'forehead' of Sri Hari,
2. Padma Purana is said to be the 'heart' of Sri Hari,
3. Vishnu Purana is said to be the 'right arm' of Sri Hari.

4. Shiva Purana is said to be the 'left arm' of Sri Hari.
5. Srimad Bhagawat is said to be his 'thigh'.
6. Narada Purana is said to be his 'navel'.
7. Markendeya Purana is said to be his 'right-foot'.
8. Agni Purana is said to be his 'left foot'.
9. Bhavishya Purana is said to be his 'right-knee'.
10. Brahma Vaivrata Purana is said to be his 'left-knee'.
11. Linga Purana is said to be his 'right ankle'.
12. Varaha Purana is said to be his 'left ankle'.
13. Skanda Purana is said to be the hair on the body of 'Sri Hari'.
14. Vamana Purana is said to be his 'skin'.
15. Kurma Purana is said to be his 'back'.
16. Matsya Purana is said to be his 'stomach'.
17. Garuda Purana is said to be his 'bone-marrow'.
18. Brahmanda Purana is said to be his 'bone'.

Padma Purana, svarga khaNDa (62.2-7)

This means as all Puranas form the body of Hari they have to be Satwa since Hari is full of Kalyane Gunas as per Vaishnavas, if they argue otherwise then they have to admit that Hari is not full of Kalyane Gunas, since there are Gunas in Hari which lead to Naraka also.

PREVIOUS POST

[Desperation of Vaishnavas to prove that Shankara considered Vishnu Paratvam Part-1](#)

NEXT POST

[Why the Padma Purana verses quoted against Advaita cannot be taken seriously](#)

21 THOUGHTS ON “FALSITY IN CATEGORIZATION OF PURANAS”



Kalyan

October 22, 2020 at 6:35 pm

Is there any published version of the skanda purana which contains the verses pertaining to the classification of the puranas? There is a translation of Skanda purana online here – <https://www.wisdomlib.org/hinduism/book/the-skanda-purana>

I could not find any references to शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता in the translation. Could you help me identify these?

★ Like

Reply



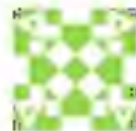
Publisher

October 24, 2020 at 3:43 am

See you want find it in this version Skanda Purana has 2 versions one is Khandatmaakam, another is Samhitaatmakam, Please check the Samhitaatmakam version you will find the verse. I have already checked it. Second what you find here are only Khanda based online not Samhita based. Please go and search for Samhita based, it is very much there. I don't put anything on my articles without verifying them. Please verify your objections before coming here and commenting.

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Reply



Kalyan

October 24, 2020 at 5:55 am

//Please check the Samhitaatmakam version you will find the verse. I have already checked it.//

Please give the link and verse reference for the skanda purana version that you checked. If this version of skanda purana is not available online, but is published in the form of a book/books, please list out the name of the book, along with publisher and ISBN. I appreciate your help.

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Publisher



october 26, 2020 at 12:32 pm

Please check these links

It seems you will get no v d u a Samhita portions. Please search other Samhitas yourself

★ LKB

Reply



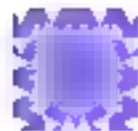
Manasvin Sharma Prajankar

February 13, 2022 at 11:28 AM

Here bro, Skanda Puran Svarga Khanda (62.2)
9/<https://www.sdom-b.org/hindu-sm-book/the-padma-purana,doc365281.htm>

★ LKB

Reply

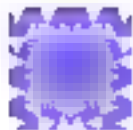


Publisher

February 13, 2022 at 2:35 pm

Sorry that is Padma Purana. Not Skanda Purana.

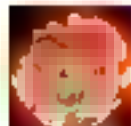
★ LKB



Publisher

October 26, 2020 at 12:33 pm

Reply



विवेक (Vivākah)

September 8, 2021 at 3:05 pm

The classification of पुराणानि based on त्रिगुणा is completely "CORRECT". There is nothing wrong in tīmahodaya. All the अष्टादशमहापुराणानि are the अङ्गानि of हरि as is mentioned in स्वर्गखण्ड (६२-२-७) of पद्मपुराणम्

I like to emphasize that it took more than 2 years for me to understand the meaning of गुणः। It's not just लक्षणम्/modes of nature & so on. So let me mention at 1st that it's completely wrong in assuming that सत्त्वगुणः is good & तमोगुणः is bad, There's not more to it (गुणः) in the realm of प्रकृति:।

Now here is my understanding. Everything in this world is त्रिगुणात्मिका. Our whole perception is based on त्रिगुणा:। Be it hearing, speaking, our touch & everything in this व्यवक्तप्रपञ्चः is त्रिगुणात्मिका. There can never exist in this world which is without गुणः। It's only आत्मा which is निर्गुणपरम्ब्रह्म. This is the परमार्थः.

वेदः is both निर्गुणः & सगुणः। वेदः is निर्गुणः in the sense that it is आत्मा (निर्गुणपरम्ब्रह्म), व्यावहारिकसत्तायाम्। It's (वेदः) सगुणः through श्रवणम् & as so if they are printed in some format of a book. So even वेदः themselves manifests therefore possess त्रिगुणाः (It's त्रिगुणात्मिका).

So when वेदः itself is त्रिगुणात्मिका. Every other works like पुराणानि are त्रिगुणात्मिका only. So classification of पुराणानि based on त्रिगुणा is not at all wrong. As I have clearly mentioned at 1st that "It's completely wrong in assuming that सत्त्वगुणः is good & तमोगुणः is bad. There's not more to it (गुणः) in the realm of प्रकृति:."

It's a relative vein in this व्यावहारिकसत्ता. Let me give an example. मत्स्यपुराणम् mentions पद्म as राजसिकपुराणम् & पद्म in itself with few other पुराणानि claims that it's सात्त्विकपुराणम्.

It's completely wrong in concluding that there is a contradiction over here. There is iterably no contradiction... From the frame of पद्म itself. It's सात्त्विकपुराणम् & from the frame of मत्स्य it's राजसिकपुराणम् as we clearly told that in this व्यावहारिकप्रपञ्चः everything is सपेक्षः (relative) & it's only आत्मा which is निरपेक्षः as it's not व्यवहारः. Then how can one claim "absolutely" that so & so is सात्त्विक or राजसिक or तामसिक? It should be a relative statement. Whoever says this, my very next question will be w.r.t. what regime are you speaking as. I knew the results. I know from which frame one is talking about i.e., when one says that so & so is सात्त्विक or राजसिक or तामसिक.

It's completely wrong in claiming baselessly that some portion of स्कान्दपुराणम् is interpolated just because it is not in concurrent with some पुराणम् doesn't mean that it's false. स्कान्दपुराणम् claims that वैष्णवपुराणानि are तामसिक & there is iterably

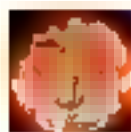
nothing wrong in it! But what is wrong?

Wrong is with people's understanding that so & so is interpolated when it's completely right & wrong is that vouching some पुराणम् leading to narakam is wrong so! Those portions are interpolated when it says that you shouldn't vouch to some पुराणानि

I'm aware of earlier & which you've already mentioned that पद्मपुराणे स्वर्गखण्डे श्लोका. (६२२-१७) mentions that all the अष्टादशमहापुराणानि are the अङ्गानि of हरि so vouching to a part called अङ्ग (पुराणम्) of हरि is not at all a bad thing

★ Like

Reply



विवेक (Vivekah)

September 8, 2021 at 8:13 pm

नमश्शिवाय 🙏

हस्तनदिने एव भक्तः लिखनान्यपश्यम वस्तुतः अहमग्राज्योतिषपुरस्थ भारतीय प्रौद्योगिकसंस्थानतः भौतिकशास्त्रे सततकौतर् कृतवान् तस्मिन् समये ISKCON जना तेषां विरोधः बोधयन्ति स्म अक्षयपात्र इत्यस्मिन् स्थले।

I'm a Physics graduate from T.Guwahati, they use to take us to अक्षयपात्र & then the अवैदिकवादिनः ISKCON people use to preach the hatred on वैदिकसम्प्रदायः. Actually the founder of ISKCON is just a piece of shit he is indeed a worthless buffoon. I'm sorry it's an insult to buffoon. This idiot abhoy pappu has incurred a greatest sin in insulting शिव शङ्करः. you can see his hatred on शिव in Bg. 2.62. the way he has mentioned शिव as the one who is taking sense pleasure & he was telling that some unknown manhood of thakura has succeeded in his attempts by restraining his senses but शिव couldn't succeed in restraining senses? When a great वैष्णव himself couldn't be able to restrain what to speak of others & abhoy himself? Peak level of stupidity. He is indeed a perfect example for सन्यासः as is mentioned by कश्यपः in श्रीमद्भागवतम् तस्मै (शिवः सन्देशः ऊर्ध्वरेतसः) & he is a supreme brahmin. He is a greatest वैष्णव & at the same time he is greatest शक्तियः, शिव is indeed a greatest गणपत्यः & शिव is indeed a greatest सौर. These idiots will never understand facts because majority in ISKCON & its followers are non devotees of कृष्णः.

★ Like

Reply

**Hariram**

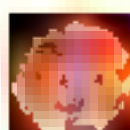
october 6, 2021 at 2:27 pm

Unfortunately even the shankaracharyas seem to have endorsed the 'satvika purana' concept

<https://qr.ae/pGJVqN>

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Reply

**विवेक (Vivēkah)**

october 6, 2021 at 8:02 pm

thank you haven't read my response properly. This is the whole problem with non devotees of bhagavān like you. We need to listen to the points & apply our discrimination.

The division of पुराणानि based on त्रिगुण are true. There's nothing wrong. You may want to read my 1st reply. If you don't understand it means that you don't have proper discrimination because of your preoccupied biased notions. As simple as that.

★ Like

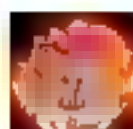
Reply

**Publisher**

october 12, 2021 at 12:00 pm

You are welcome to keep your opinion on ISKCON however not bothered

★ Like

**विवेक (Vivēkah)**

october 12, 2021 at 12:08 pm

The just above reply of mine isn't intended to the author of this blog but to the non devotees of kṛṣṇa like Hariram & other ISKCON idiots!

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Publisher

October 12, 2021 at 11:58 am

Actually the verse and the quotations prove nothing. Frankly speaking, We can discuss why they do not prove anything also.

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MANDAR DATTATRAYA JOSHI

June 19, 2022 at 3:11 pm

Can one get initiated again if initiated in ISKCON because the Guru is not Brahmin by birth and a foreigner.

As VEDAS say " VARNANAM BRAHMANO GURU ".

If the initiation is itself not true then why commit to chant also. Also if ISTA GURU is different according to HORDSCOPE then there is need to restructure the whole Sadhana process.

Please answer with references from SRIPAD SANKARACARYA TEACHINGS.

★ Like

[Reply](#)



Publisher

June 19, 2022 at 3:13 pm

I have no interest in discussing about Varna and Deeksha thank you very much

★ Like

Reply



Deepak

June 26, 2022 at 9:58 am

The same Padma Puranam which says Shaiva puranas leads to hell also narrates the story of शंकुकर्ण who obtained Mukti by propitiating Shiva.

पद्मपुराणम्/खण्डः ३ (स्वर्गखण्डः)/अध्यायः ३५

स्तुत्वैव शंकुकर्णोऽपि भगवतं कपर्दिनम् ।

पथात् दंडवद्भूमौ प्रोच्यस्त्रणवं परम् ४५।

तत्क्षणात्परमं लिंगं प्रादुर्भूतं शिवात्मकम् ।

ज्ञानमानंदमत्पतं कोटिज्वालाग्निसन्निभम् ४६।

शंकुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।

निलित्ये विमले लिंगे तदद्भुतमिवाभवत् ४७।

★ Liked by [1 person](#)

Reply



navin

July 19, 2022 at 5:28 am

these arguments between shaivaites were always there and will always be there, ultimately lord shiva says Bhaja Govindam means to worship

Govinda, means Lord Shiva is asking everyone to worship Govinda. also in

Ramayan we see that Ravana was a great devotee of Lord Shiva but still he did not protect Ravana because He is not superior than Lord Ram or Vishnu. So on

this basis pls understand the superiority of Lord Ram or Krishna Or Vishnu and following the instructions of Lord Shiva as Adi Sankaracharya Worship Govinda (Bhaja Govinda)and be happy

★ Like

Reply

Publisher



July 19, 2022 at 10:41 am

Hi Navin,

Thanks a lot for your comment, see nowadays I see Iskconites are not giving responses, but you gave response. I request you go through this article as well and give your opinion.

<https://wp.me/p9crHv-3Q>

Also there is plenty of evidence from the Padma Purana and Mahabharata that Shri Rama and Shri Krishna were both Shiva Bhaktas. So the winning of Shri Rama against Ravana or Shri Krishna winning against Banasura has nothing to do with inferiority or superiority between Shiva and Vishnu. Also there is no evidence from the Ramayana or Puranas that Ravana was a Bhakta of Shiva, he was not. This is just a product of TVserials and movies.

★ Liked by [1 person](#)

[Reply](#)



विवेकः (vivekaḥ)

July 19, 2022 at 1:07 pm

Oh! Non devotee navina, ISKCON non devotional idiots are Buffoons. For Ādi Śaṅkara, he himself is govindaḥ in reality. Jagadguru Ādi Śaṅkaraḥ has even composed saundaryalaharī as well (सौन्दर्यलहरी), along with सौन्दर्यलहरी he has composed दक्षिणामूर्त्यष्टकम् (dakṣiṇāmūrtyaṣṭakam) as well. We don't or we shouldn't have any problem with विष्णुः being worshipped as supreme ब्रह्म (para brahma) because that's what scriptures proclaim. The same scriptures also proclaims Śivaḥ to be parabrahma. Śivaḥ himself has proclaimed himself to be the para brahma in gītā (Śiva-gītā of padma purāṇam) & what else is required? This authentic Śiva-gītā has bhāṣyam by Śaṅkarācāryaḥ of Śrīṅgagiri (14th 15th century) even kañcī Śaṅkarācāryaḥ (jagadguru pārama śivendra sarasvatī) has commented on this Śiva-gītā of padma purāṇam.

lord viṣṇuḥ is asking everyone to worship Śivaḥ in purāṇāni such as Śiva purāṇam, liṅga purāṇam etc. You seem to be a non devotional fool who cannot even understand the purport of the scriptures. Yeah disguised people in the name of vaiṣṇavāḥ had & will have problems with the devotees. So please understand the pure intention of lord viṣṇuḥ & worship parabrahma Śivaḥ & be

happy. If you cannot, you can worship any of his form or name such as devī, gaṇapatiḥ, viṣṇuḥ, sūryaḥ & so on & be happy.

P.S.: Your buffoon arguments are so silly, why would anyone rescue rāvaṇaḥ for his acts? For you he is seemingly a devotee of Śivaḥ, to the devotees he isn't so! For example, just because in one's life one keep on composes verses on Śivaḥ & simultaneously if he hates viṣṇuḥ, he is an idiot no matter how much paṇḍityam he has acquired, it just simply doesn't even matter if he has written innumerable verses on Śivaḥ, because he has treated Śivaḥ to be different from viṣṇuḥ

P.P.S.: The authentic scriptures proclaims the longevity of trinity (brahmā, viṣṇuḥ & rudraḥ) all these 3 lives for 100 years & they keep on incarnating. The 100 years of viṣṇuḥ is different from 100 years of rudraḥ & 100 years of brahmā, It is told very clearly by bhagavān parāśaraḥ in parāśara smṛtiḥ that these trinities will incarnate & will undergo pralayaḥ w.r.t. their own cycles. advaita śāstram do not treats these trinities to be eternal as they are ephemeral. This authentic parāśara smṛtiḥ has a commentary by parāśaramādhaviyāḥ (पराशरमाधवीयः) by nāṭhakaṛyāḥ who is a jagadguru of Śṛṅgagiriḥ & in the commentary jagadguruḥ has also quoted skanda purāṇam, kūrma purāṇam which has supported the ephemerality of these trinities. So you don't even know the reality of what is correct & what is authentic & so on as you are a non devotee. Try to be a devotee by gaining devotion i.e., TRY TO BECOME a devotee to any of the name & form of parabrahma Śivaḥ be it devī, gaṇapatiḥ, viṣṇuḥ, sūryaḥ & be happy.

ओन्नमस्शिवाय। 🙏

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